Year 30 Monthly eMagazine of Vedanta Ashram & Mission Issue 10

# Vedanta Sandesh

Apr 2026

# Cover Page

The cover page of the April 2026 issue of Vedanta Sandesh is a model like Painted Stork (Mycteria leucocephala) standing in a cute & unique fashion. This photo was clicked on the outskirts of Indore in Feb this year. They are locally called as Dhok or Janghil.

The Painted Stork is a large wader in the stork family. They are so called because of their distinctive pink tertial feathers. They forage in flocks in shallow waters along rivers or lakes. They have a heavy yellow beak with a down-curved tip. The head of the adult is bare and orange or reddish in color. There is a distinctive black breast band with white scaly markings. The legs are yellowish to red but often appear white due their habit of defecating on their legs especially when at rest.

Painted Storks nest colonially in trees, often along with other waterbirds. Like other storks, they are often seen soaring on thermals. A unique and beautiful creation of God.

# Vedanta Sandesh

Apr 2026

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Editor

Swamini Samatananda Saraswati

# Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Apr 2026 : Year 30 / Issue 10

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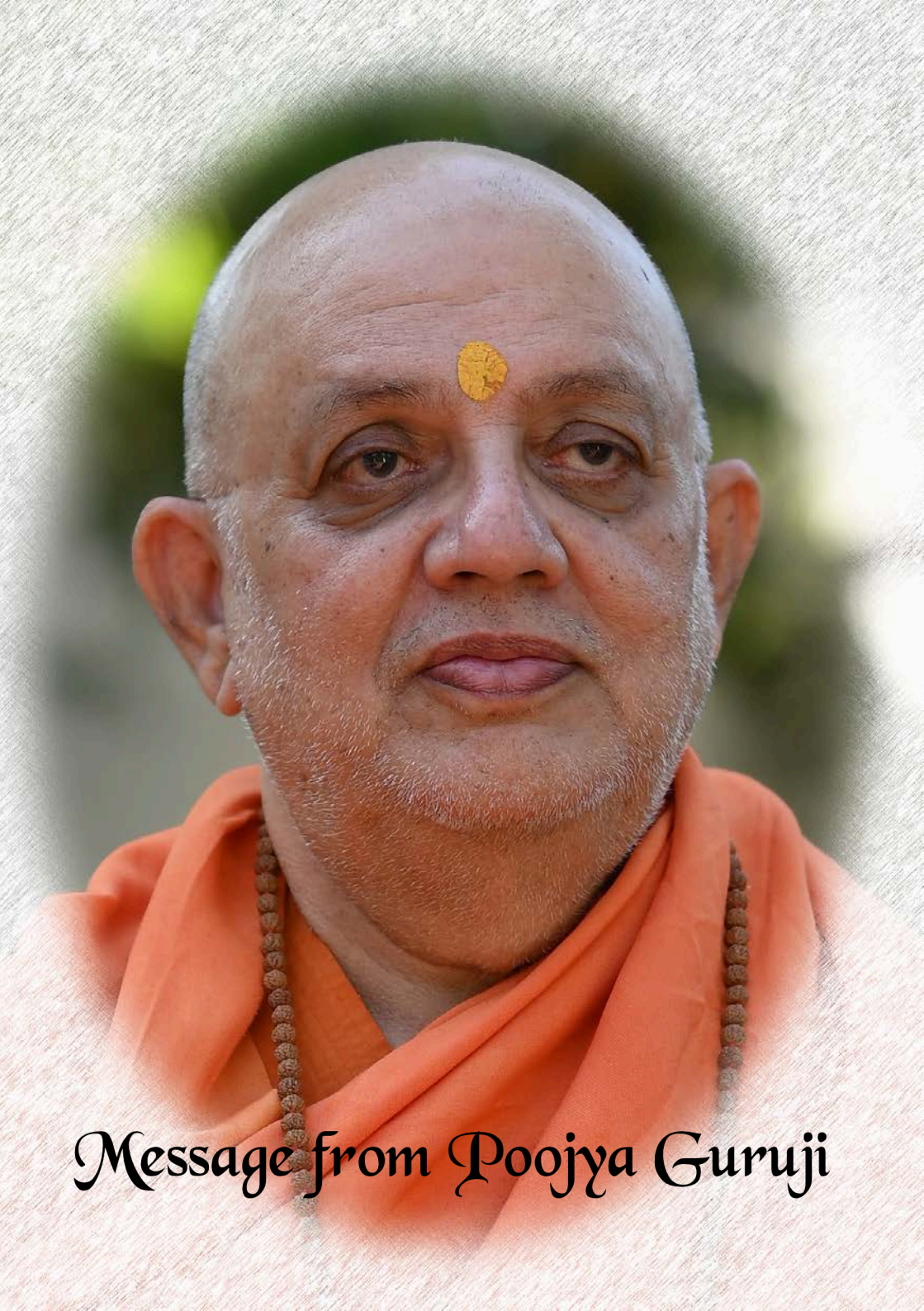
यद् बोद्धव्यं तवेदानीम्
आत्मानात्मविवेचनम्।
तदुच्यते मया सम्यक्
श्रुत्वात्मन्यवधारय।।

Now I am going to describe the discrimination between the Self and the not-Self most elaborately, it is what you ought to know. Listen to it properly and then decide about it well in your mind.

*Vivekchoodamani - 73*



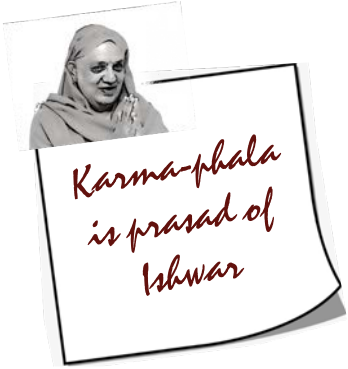
# Message from Poojya Guruji

# Implications of Ishwar-Arpan

**Jiva is Limited Karta :**

We are living beings, individuals who are blessed with life. In our basket of blessings there are various bouquets. There are various things which we can do or choose not to do, however, there is a very fundamental and important question which we all need to ask ourselves - Are we totally free or we have just limited freedom?

Definitely we have some freedom - to think, to dream, to act, to get up or sleep longer, to speak or remain quiet, etc. Unlike animals who are basically programmed to act in a particular way, human beings have far greater freedom. However, we humbly realize that there are so many things for which our discretion was never asked. Which family or country we are born into. Our unique body etc., one fine day we discovered that we have this form, parents, country or surroundings. If at all there were some unique features or handicaps - all came down to us unasked. What all situations we are getting or are going to get - none of these is in the domain of our freedom. Call it destiny or God's will, basically it implies that it was all providential. However, it is equally important




to realize that in these situations we definitely have various kind of freedom of response. Those people alone are truly wise who appreciate the things which we need to accept, and change the things which we can and must.

**Karma-Phala is always the Will of God :**

Our freedom is basically freedom of responses. No one knows, howsoever calculative they are, what the next situation is going to be. It is always new and basically unimaginable. So let us learn to conserve our time & energy and accept whatever situation which comes down to us, and respond to situations in the best & most intelligent way. We can do this and must. However, not only we

realize that our situation is not really our domain of freedom, but it is basically just intelligent response.

We also need to appreciate that the subsequent 'result' too is not fully in our hands. For a result to come so many forces beyond individual freedom have role to play. A farmer can sow seeds, but things like weather is not in the domain of his freedom, and weather is just one of the extraneous factor, and there can be hundreds of such factors. The best way to live intelligently is to learn to accept whatever situation which finally comes after we finish playing our roles properly. Best way is to accept every situation as the wish of

God, and live with an open mind thereafter. Arrogating the final success or failure just on ourselves is an unwise thing to do. Even though we should keep learning to improve our responses.

**Self-Arrogation is Shortsightedness :**

Suppose you get success in your endeavors, then definitely you should be happy that at least your part has been well-played, but never arrogate the success just on yourself. Give due credit to your team, your teachers, mentors and caretakers. It has been a joint effort. Arrogating a karma-phala on just ourself is

shortsightedness and has drastic negative fallouts. A person who does not even give credit to his/her partner/team mates soon becomes a lonely person and no one really likes such a person. Such a person becomes baselessly arrogant too and arrogant person is more self-obsessed rather than being open to the very next challenge which the life throws at him.

So also with failure. Do not arrogate failure on just yourself. It was rather a systemic failure, with you being just one player. Self-introspection is always good and we can play our roles in a much better way, but the point here is that let us realize that even after our best efforts the result may not be as per our wishes. It is realistic to

appreciate that there are many forces at work to finally bring about a situation.

**Karma-phala from Ishwar:**

If every situation is simultaneously influenced by so many forces of nature and of course your own intelligence and enthusiasm, then obviously the one who is responsible for any situation is that 'master of universe' alone who has a final say in all situations. The moment this realization dawns, thereafter every Karma is like a game with your beloved God. He gives us the challenge, he alone blesses us with capacities and life, and then he alone gives us the resultant situation - the Karma-phala. Life becomes a joy by this very perception. You are always with your beloved.

**Implications of Arpan:**

The implications of such an attitude of Ishwar-arpan buddhi is that firstly life becomes a dynamic interaction with our beloved, and two in spite of acting yet there is no burden of actions. We do yet practically we are anxiety & burden free. We are always in the lap of the omniscient & omnipotent God. The mind of such a person is cleansed of all the egoistic anxieties. Such a mind becomes what Bhagwad Gita calls a pure & clean mind. A mind of a blessed devotee. We don't need to go to caves for the so called Sadhana, our workfield is enough to bring about such a beautiful & sattwic mind. Offer your good & bad

karmas to Ishwar and remain like a lotus leaf in this world - untouched & pure.

**Ishwar does, yet not:**

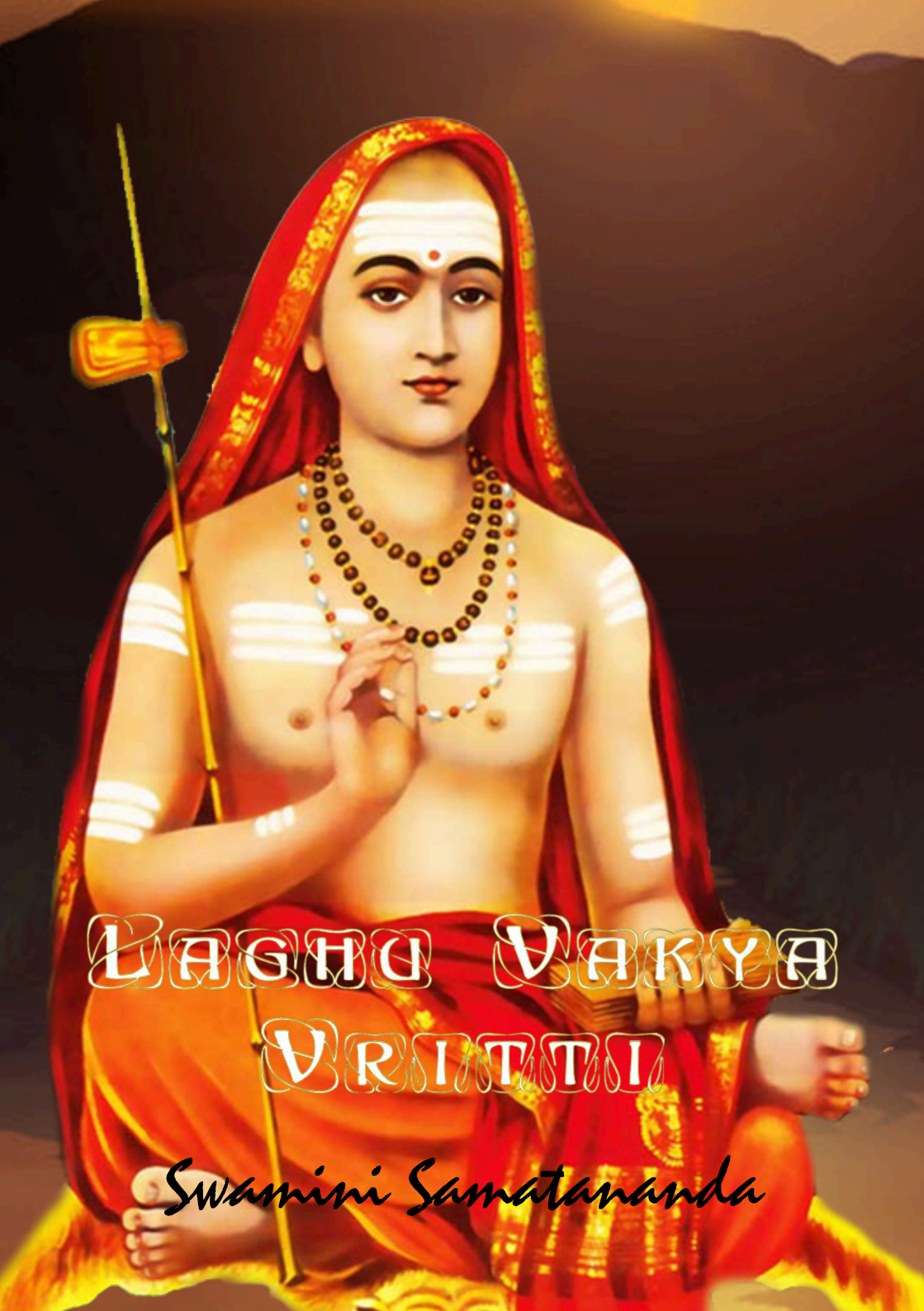
Here a question may crop up, that if everyone keeps offering their good, bad & ugly karmas to Ishwar then what will be his state. Wont he become a garbage bin? He will have all the impurities of the world. Here our shastras tell us the story of Samudra Manthan. When that deadly poison came out from the churning then finally everyone approached Lord Shiva, the supreme Lord, and he drank that poison. The world was free from that poison yet he had the capacity to handle such situation. In Gita Chapter 5, the teacher said that Ishwar remains untouched by any Papa or Punya which the devotees offer to him. That is the Godliness of God. Let us not imagine him to be like an ordinary Jiva. He knows how to act yet not act.

He always sees akarma in karma, the sublime substratum of every change.

**Mukti is Identity with Ishwar:**

To see such an Ishwar is true devotion and to realize such Ishwar as our very Atma is Mukti. All arrogation of doership on ourselves is because of ignorance and subsequent superimposition of baseless things on our self. All the activities are basically being done by the trigunatmika prakruti of Ishwar. Guna guneshu vartante. The three gunas aur interacting with each other and we see the different situations of life. Knowing this the wise remains untouched.

Om Tat Sat



# Laghu Vakya Vritti

Swamini Samatananda

# Shloka 09

क्षणे क्षणे अन्यथाभूता
धीविकल्पाश्चितिर्न तु।
मुक्तासु सूत्रवद्बुद्धि
विकल्पेषु चितिः स्थिता।।

The modifications of the intellect are changing from moment to moment, never so the pure consciousness though it permeates through all those modifications like the thread in a string of pearls.

# Laghu VakyaVritti

## Shloka - 09

**Sangati**

In the previous shloka number 8 it was revealed that thoughts have no independent existence; they are merely the "play" of pure consciousness. When there are thoughts it is the same consciousness which presents itself as thoughts. Realization comes from shifting focus from the changing form of the thought to the unchanging reality of the observer.

Now in the following shloka number 9 let us explore the thoughts some more. In this we

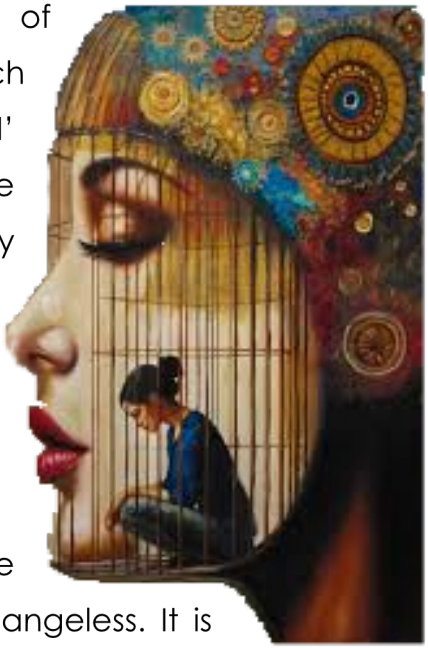
come to see that it is only the thoughts which come and go. Consciousness is the constant factor.

**Dhivikalpaha ... anyathabhoota:**

The Mind is a constant flow of thoughts. Different thoughts are continuously flowing in and out of the Mind. They keep coming and going depending upon our convictions, our memories and likes and dislikes. Thoughts are a parade of diverse emotions, memories, and perceptions. One moment we are happy; the next, we are anxious. One moment I think of a tree; the next, a person. It's a constant realm of change. This is the truth of thoughts which we just need to observe and see properly. One need not suppress thoughts, but make them a means to discovering the truth.

Knowledge is only about seeing the facts and waking to the truth. In the biography of thoughts one needs to see why do thoughts come and how do thoughts come about? Thoughts are a natural outcome of the individual Jiva being a seeker. As the Jiva comes to the conclusion that I am a limited being thoughts will continuously spring up. As long as I am seeking happiness, security, fulfillment from the outside world then thoughts will be continuously invoked. A Jiva's seeking is responsible for this. Just as a dream is a projection of all my desires. So also the waking state is as good as a dream, wherein all thoughts are a reflection of my desires and sense of doership. This being the root thoughts are an expression of the indepth sense of lack within.

In such a scenario it is the beauty of our Vedantic Scriptures which guide us to discover the truth even as the play of thoughts goes on. There is no need to suppress thoughts, The Scriptures reveal the secrets of discrimination wherein we see one realm of the mind which is constantly in a flux of thoughts and the other underlying realm who is the illuminator and the Witness to the play of thoughts. A factor which does not change. If 'I' were changing at the exact same rate as my thoughts, then I could not possibly perceive the change.



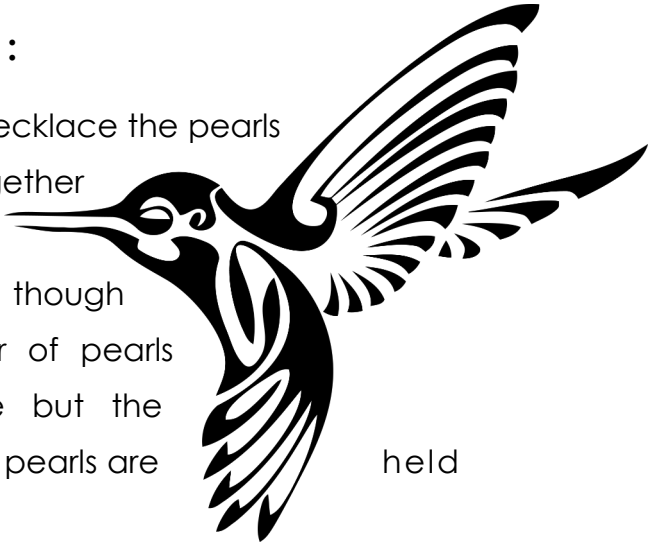
Thus the Acharya says -

Chitir na tu-The awareness of Sakshi is changeless. It is

the 'I' which is the witness to all thoughts. Because these thoughts are constantly rising and falling, they cannot be the "Real Me." They are objects perceived by Me.

This is the reason why a person can write a daily diary or one's autobiography. Chiti-Consciousness or Shuddh bodhah is constant while the thoughts play around like an energetic child. This is explained by a beautiful metaphor of a pearl necklace.

**Mukt .. citistathi :**



In a pearl necklace the pearls are arranged together by a string. Interestingly even though we see a cluster of pearls arranged outside but the truth is that all the pearls are held

together by a string which is totally unseen from the outside. But the fact that the pearls are held together alone reveals that there is a string. In the same manner if we look at our thoughts then our thoughts are like Pearls. Pearls represent individual thoughts, emotions, and sensory perceptions. They are separate, and distinct from one another. In this metaphor the string represents Consciousness. It is the "hidden" reality that connects the pearls of thoughts. Just as without the string, the pearls would scatter so also without Consciousness, there would be no continuity of experience. The string is present in the first pearl, the middle pearl, and the last pearl, yet it remains a single, undivided thread. Likewise Consciousness is the undivided constant and unchanging substratum in and through all thoughts.

This metaphor also gives us a very unique technique to meditate and bring about a consistency and establishment in the state of Pure Consciousness.

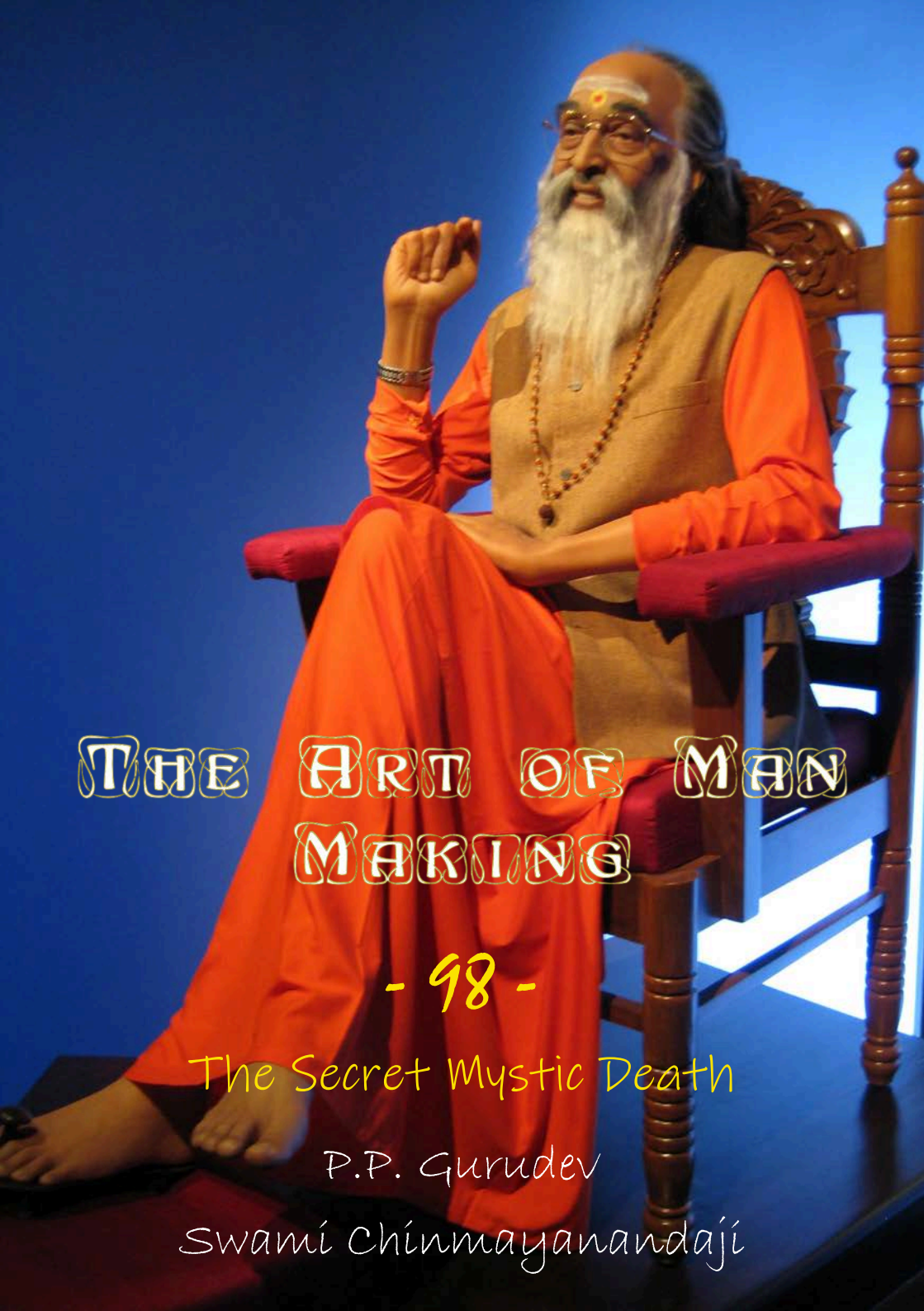
When a thought arises, instead of getting caught in its story, we can mentally label it as a "pearl." By labeling it, we objectively acknowledge the thought's existence without becoming it. We are identifying the "roundness" and "shape" of the thought as something separate from the thread holding it.

In a physical necklace, there is a tiny point where one pearl ends and the next begins. In that microscopic gap, the string is visible and bare. At the Subjective level we can observe the moment one thought

fades before the next one begins.That silence or "gap" isn't "nothingness"—it is the Pure String (Consciousness). Meditation is the art of lengthening those gaps until we realize the string was there even when the pearls were covering it. The most profound application is realizing that while the thoughts change, the witness of the thoughts is the same 'I' that was there long time ago is there right now as well. I see myself as the continuous, unbreakable thread. The "Anxious Me," the "Happy Me," and the "Bored Me" are just different shaped pearls;

the Awareness (the String) remains identical throughout.

In this manner in this verse the process of drig-drishya-viveka has been explained by discriminating between the Seer (the String) and the Seen (the pearls).



# The Art of Man Making

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## The Secret Mystic Death

P.P. Gurudev

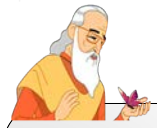
Swami Chinmayanandaji

# The Secret Mystic Death

In the last talk, Krishna provided the seeker with eight pointers in meditation, to set his mind in contemplation upon the Infinite Self. As a result of this intense meditation, the Imperishable Self can be realised. Whetting the spiritual appetite in a seeker, Krishna says, "That which the knowers of Vedas speak about as the "Imperishable", that which the striving seekers freed from attachment enter; that Goal to gain which they live the lives of Brahmacharya; that in brief I shall declare to you.

This is a verse from the Kathopanishad, substantially quoted. It expresses the theme the Teacher is trying to explain. Vedic scholars speak of It as the Imperishable. Those who strive in lonely caves to curb their wild minds, strive constantly in search of this very same sublime experience. Wishing to realise which, men "constantly meditate upon Brahman" that Supreme State "I shall now briefly declare to you".

All the hard disciplines and laborious asceticisms are cheerfully lived through by the seekers only to persuade their minds away from the endless enchantments of the world outside and turn its entire attention to



## 8 Steps of Meditation

bring about the end of the limited ego.

So far in this chapter, Lord Krishna gave us eight directions to hold the mind in meditation. There are some more elementary but very important adjustments to be made by which meditation can be perfect and more efficient. These are being listed by the Lord in the following two verses.

The Geeta Acharya declares, Controlling all sense-organs, confining the mind in the 'heart', drawing the Prana into the 'head', occupied in the practice of concentration, uttering the one syllable OM, the Brahman, constantly remembering Me,

he who thus departs leaving the body, he attains to the Supreme Goal.

Here are six necessary adjustments to be effected in order to receive intimations from the Infinite.

(1) Controlling all sense-organs eyes, ears, nose, tongue and skin are the five windows through which sense-objects rush into us and when the sense-organs are controlled, an entirely undisturbed mind is available for contemplation.

(2) And confining the mind in the "heart" in Vedanta, the "mind" is the seat of emotions, while the "head" is the seat of reason. A harmonious blending of both mind and



up

intellect, a psychological atmosphere of Love and Knowledge is the "heart". To hold the mind in the "heart", therefore, means to turn our loving emotions towards what we have so far understood as the nature of the Supreme Self. When sense-organs are controlled the influx of disturbance from outside is stopped. Yet left to itself the mind can spring up, excited by its own memories of past exper-iences. The mind can be confined to the bosom only by turning its devotion to the Self.

(3) Drawing the Prana into the head: we have already seen that the term Prana is used in our

scriptures as "the expression of life in a living creature". So the instruction means that a meditator should halt all other expressions of life, stop all expenditure of energy, and with all attention, turn in vigilant alertness to experience the Self.

(4) "Occupied in concentration": now having controlled the senses, having confined the mind to the "heart" and having turned all our energies into our seeking, what are we to do? How long can we remain in such a state of inner strain? Shri Krishna advises us to remain occupied in concentration. How is this done?

(5) Uttering the one-syllabled OM, the Brahman: the state of intense concentration is possible if we whisper OM, the word-symbol of the Infinite

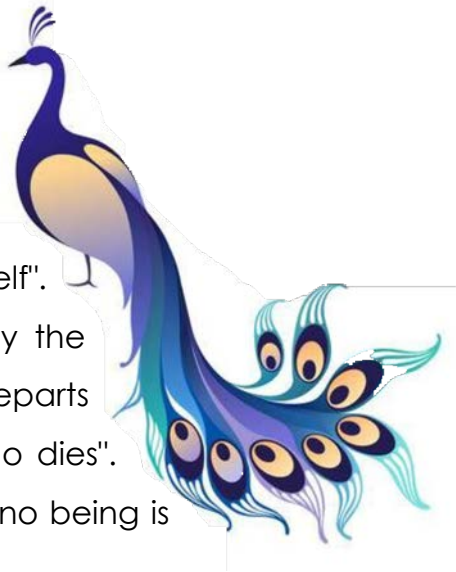
Self. This is an exercise for the intellect. How can we hold the seat of emotions, the mind, in concentration?

(6) Remembering Me constantly: the chanting of OM is a steady exercise in contemplation to the intellect. The continuous remembrance of the Lord is an engaging exercise for the mind and its emotions of love.

These six instructions plan both for restraining the outflow of our personality and for intense application of the entire personality to the experience of the higher State of Consciousness. In the glowing inward pause, tides

of Peace rise in the heart, to wash our sense of individuality, and we glide into the Experience Divine, into the State of Godhead.

This end of the ego is the "mystic" death of the meditator. The "waker" dies when he attains sleep, and becomes the "sleeper". The meditator ends in the State of the Self, and becomes the Self, the pure Infinite Consciousness, the Imperishable Brahman.



Hence Krishna says, "he who thus departs, leaving the body, attains the Supreme Self". Here, very often we take only the obvious meaning "one who departs leaving the body" as "one who dies". At the time of physical death no being is normally expected to make

these six adjustments. It is impossible. But a seeker in his meditation seat, having made all these adjustments within himself, ends his ego-sense. He then "leaves the body", meaning, he becomes unconscious of his gross, subtle and causal bodies. Then he attains to the awareness of the Universal Self, the Imperishable Brahman.

No other chapter, or portion of any chapter, in the Geeta is comparable with these three verses in richness and completeness of information. No meditator needs any more instructions.

These six adjustments will sound treacherous and threatening until one starts practising them. They are easy for the spirited seeker. Try. You too can!



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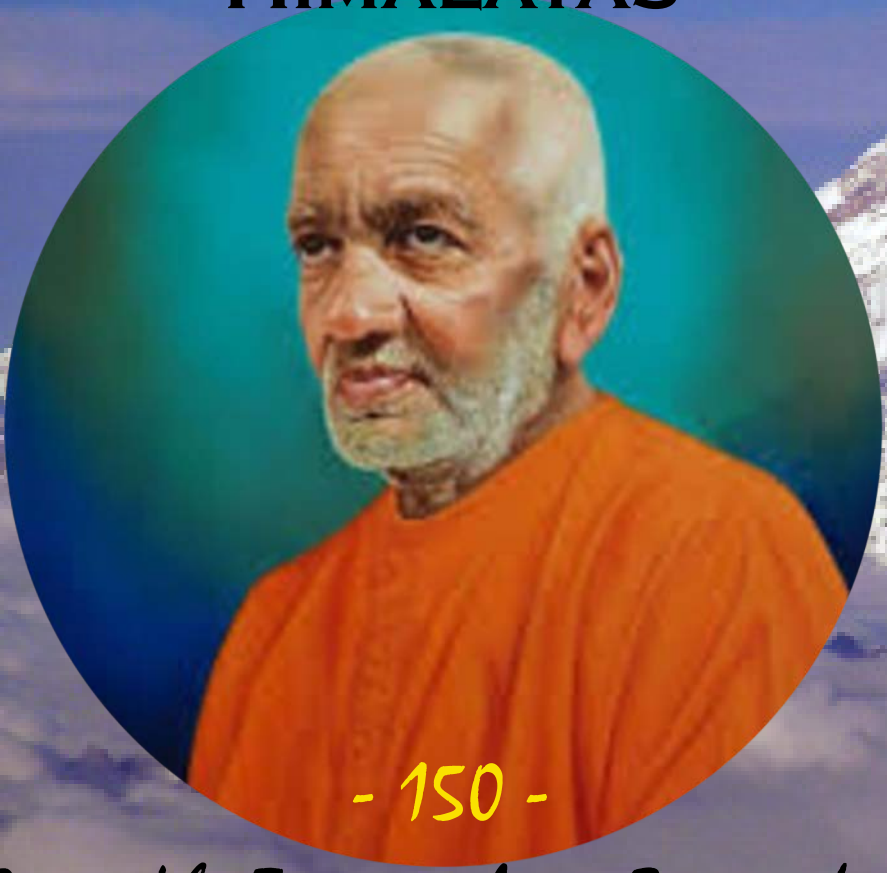
# Jivanmukta

## Wandering In Himalayas



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## Gomukhi Tranquility-3 contd...

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

# Jivanmukta

Now arises the question, What is the state of the sages when the body, senses, and mind are functioning? Is theirs a plight of wretchedness full of agitation such as that of the ignorant? Never.

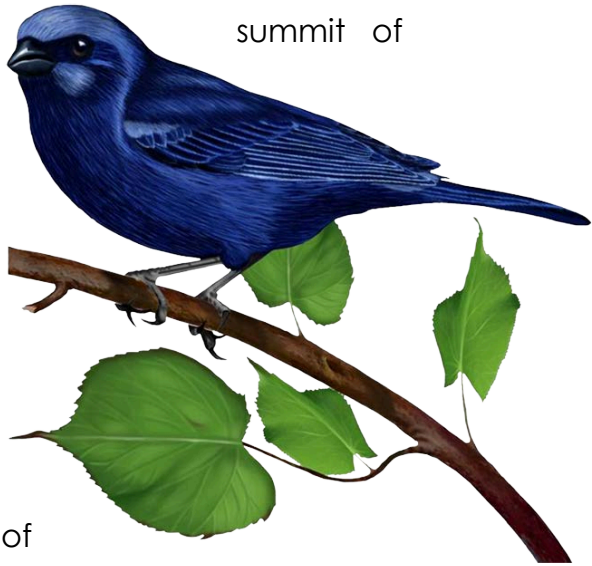
In the midst of agitation they experience, without a break, internal tranquillity. Since the principle of tranquillity always shines forth in their minds, never is tranquillity hidden from them. How can there be darkness in light? How can

there be agitations in tranquillity? Don't ask how bliss can dwell in pain. When a man stands waist-deep in the cool water of a deep pond in summer when all around it is scorching heat, simultaneously half his body feels the heat while the other half enjoys coolness. Seeta, dwelling under the Asoka tree in Lanka, surrounded by Ogresses, is said to have experienced, at one and the same time, the torments of hell and, because of her constant recollection of her lord, the quintessence of bliss. Likewise, even sages, impelled by past actions, may not be able to avoid the activities of the sense organs and the mind, as well as the consequent sensations of pain and pleasure. Even in the midst of such deep distraction the great souls who have firmly

realized the essence of tranquillity will continue to experience it without a moment's break. When we say that the Supreme Truth manifests itself or that tranquillity is experienced, we mean the same thing. Sankara has said: "Not for half a moment do the sages remain without the experience of Brahman."

In other words, the mind of the sages takes on the form of Brahman, which leaves them not even for the briefest time. To say that Brahman shines forth is the same as saying that the mind assumes the form of Brahman. In the midst of external activities, the mind, no doubt, assumes from moment to moment the forms of objects. Nevertheless, what is extremely difficult to accomplish for an ordinary

type of knower is achieved by eminent sages, namely, to keep unaffected their mental grasp on the truth of Brahman. Just as the body-bound souls never miss the experience of the body even in the midst of severest distractions, so the shining forth of Brahman is experienced without any difficulty by the knowers of Brahman. The fact is, it is easier for them to do so. It becomes their very nature. For such sages, who are hardly less than God Himself, and who habitually find themselves on the summit of such experience, there is concentration of mind, both when the mind is restricted and when it operates towards objects. Although the states of



concentration and of distraction are both alike to them, it is assumed, from the point of view of duality, that in one state there is apprehension of objects while in the other there is not.

STORY
Section

# A Monk & the empty Boat

A young monk decided to find a quiet place to meditate. He took a small boat and rowed it to the middle of a vast, still lake. He anchored the boat, closed his eyes, and began his meditation.

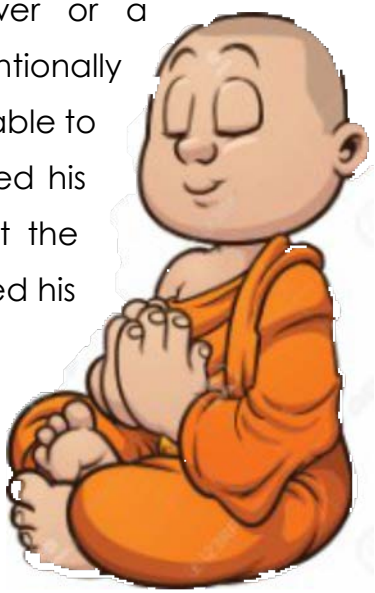
For hours, he sat in perfect silence. The air was cool, the water was calm, and he felt a deep sense of peace growing within him. He felt he was finally mastering the art of stillness.

Suddenly, in the midst of his deep silence, he felt a sharp thud.

Something had struck his boat.

The monk tried to remain calm, but he felt another jolt. His eyes remained closed, but his mind began to race. "Who could be so careless?" he thought. "How dare someone disturb my meditation in the middle of this huge lake!"

He felt a surge of anger rising in his chest. He imagined a clumsy rower or a mischievous person intentionally hitting his boat. Finally, unable to contain his fury, he opened his eyes, ready to scream at the person who had interrupted his peace.



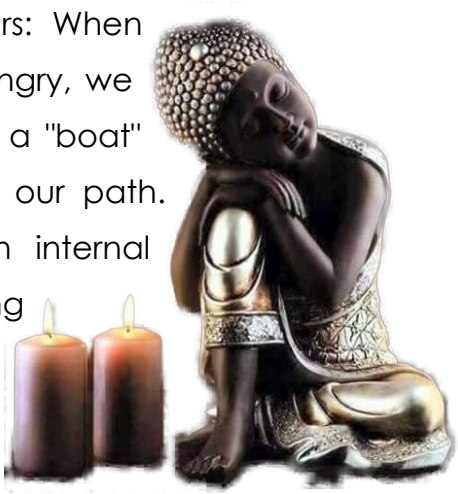
When he opened his eyes, he saw... an empty boat.

It had come untied from a distant shore and had been drifting aimlessly with the current until it happened to bump into his. There was no one to blame. No one had intended to disturb him. It was just a hollow piece of wood moving with the wind.

In one moment, the monk realized something profound. The anger was not in the boat; the anger was inside him.

**This story teaches us three core truths:**

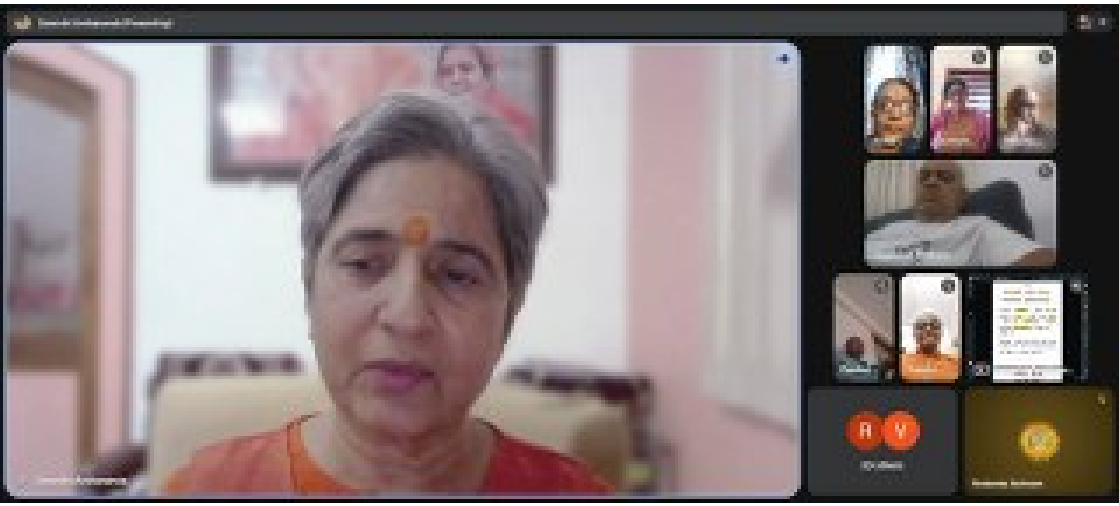
Our Reactions are Ours: When someone "makes" us angry, we are usually reacting to a "boat" that happens to cross our path. The anger is our own internal response, not something forced upon us by others.



The World is Often "Empty": Most people who offend us, cut us off in traffic, or speak rudely aren't doing it to target us personally. Like the empty boat, they are often just drifting through their own lives, driven by their own currents and winds.

The Shift in Perspective: If you knew every person who annoyed you was actually an "empty boat" (acting out of ignorance, stress, or accident), your anger would vanish instantly.

# Activities



## Online Classes

Samapan of Online Cla[illegible]ith Puja

Sri Gangeshwar Mahadev Abhisheka

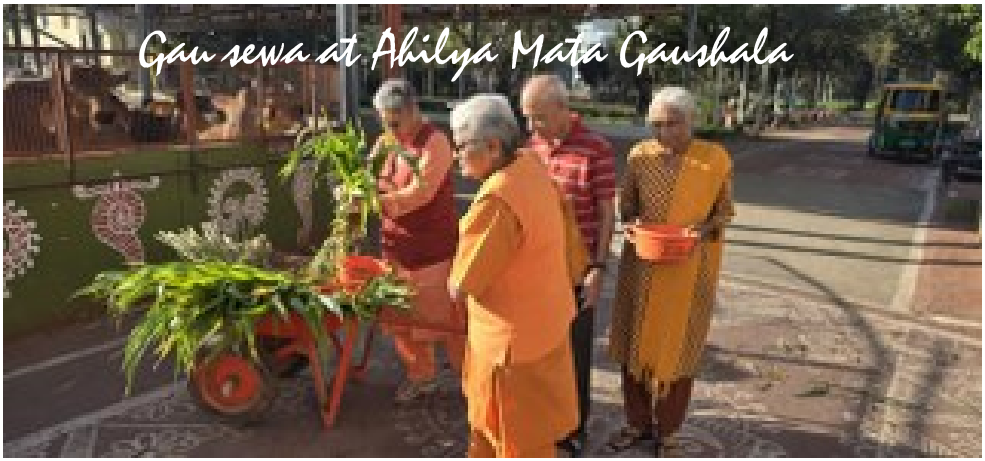
Blessings on conclusion of Gita Ch 7 Class

# Activities

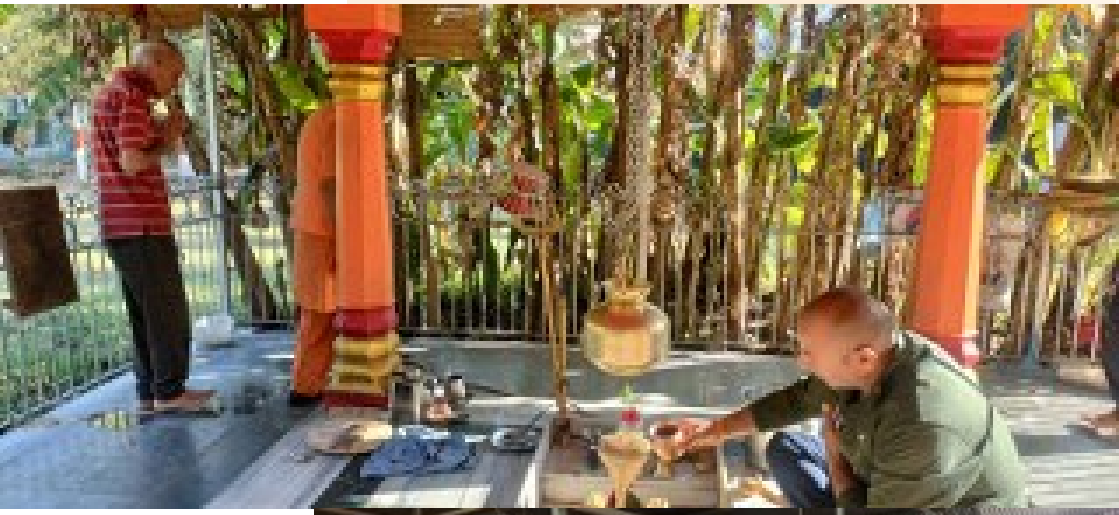
# Activities

Om Sri Gurubhyo Namaha

Gau sewa at Ahilya Mata Gaushala



# Activities



# Abhisheka by Sachdev's

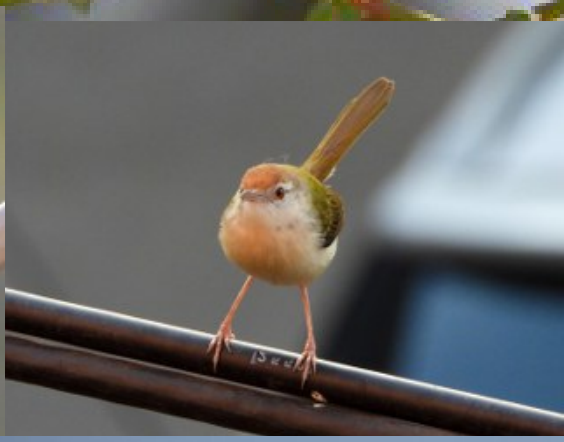
up

## Visit Ashram



## Sachdev's from Mumbai

# Karaoke



# Ashram Birds

# Programs

Poojya Guruji Swami Atmanandaji

conducts

Daily Classes on

## Bhagwad Geeta

with Shanker Bhashya on

## Chapter 5 (Karma Sanyas Yoga)

@ Vedanta Ashram, Indore

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## VEDANTA CAMP ON

## GURU POORNIMA

by Poojya Guruji Swami Atmanandaji

From 26th to 28th July

On Pratah Smaran Stotram

@ Vedanta Ashram, Indore

# Programs

## Online Vedanta Class

On Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

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## Online Gita Pravachans

Gita 6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

# Internet News

## Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

( Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS

SUNDARKAND / HANUMAN CHALISA

SHIV MAHIMNA STOTRAM / CHANTING

MORAL STORIES ETC

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Audio Pravachans ( Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS

SUNDARKAND / HANUMAN CHALISA

SHIV MAHIMNA STOTRAM / CHANTING

MORAL STORIES ETC

Vedanta Ashram YouTube Channel

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